

World Telugu Conference Publication

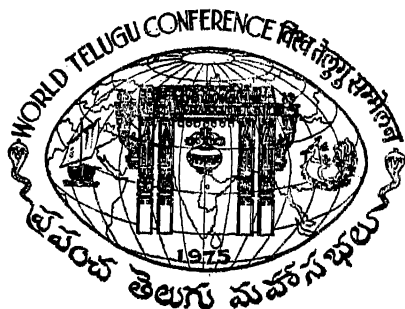
# JIDDU KRISHNA MURTI



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*By*

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## FOREWARD

On the Telugu New year day, 12th April, 1975, the curtain will rise to disclose the inauguration of the World Telugu Conference, an event for which the Telugu people eagerly awaited since a long time, and, ofcourse, this makes the ensuing UGADI a red letter day in the history of the Telugu people and history that stretches over 3000 years into the past.

Since 3rd century B. C. when the Satavahanas established the empire, the Telugu people had the pride of having a remarkable record of achievement. Numerically speaking the Telugu linguistic group occupies a dominant place next to Hindi in the country. Telugu is the mother tongue at present of nearly 5 crores of people. From the Buddhist period onwards down to the British period the Telugu speaking people migrated to various foreign countries and did colonise there. They enriched the culture of those countries where they colonised and are even now contributing a lot for the prosperity of those countries.

The main aim of the World Telugu Conference is to provide a platform for the Telugu cultural representatives from various corners of the World to exchange ideas and to formulate ways and means for the future course of action, the Telugu people should adopt to contribute their mite for the International cultural wealth.

In the context of the above said conference it is thought that, apart from the seminars, exhibitions and other cultural activities, the publication of some monographs dealing with the language, literature and history of the Telugu people and their achievements

in various fields such as fine arts, industry and other social activities would certainly be in the fitness of things. Various eminent writers, well known as savants in their respective fields, are approached to contribute to the monographs and I thank them very much for their whole-hearted co-operation.

The present book JIDDU KRISHNA MURTI is one of such monographs and is from the pen of Dr. Aripirala Viswam who is well known, not only in the Andhra Pradesh but also throughout India, as an authority on the subject. I thank him for his services, and I hope that this monograph in English would be useful for those non-Telugu readers who are interested in and sympathetic towards the Telugu speaking people and their heritage.

**J. VENGAL RAO,**

*President,*

Hyderabad,  
Dt./9-4-1975.

**WORLD TELUGU CONFERENCE.**

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**Author**

**JIDDU KRISHNA MURTI**

# JIDDU KRISHNA MURTI

## EARLY LIFE :

**Sri Jiddu Krishna Murti**, is affectionatly called **Krishnaji** by his admirers all the world over. He is also known as the World Teacher.

He was born on 11th May, 1895, in Madanapalle, Chittor District in South India. Being the eighth child of his family, he was named after Lord Krishna, who also was the eighth of his parents.

It was sheer conincidence that in 1905 when his father Narayana retired from his service, he took up residence at Adyar where are located the International Headquarters of the Theosophical Society.

Krishna Murti had a younger brother by name Nityanand. The two brothers were like any other children. They spent time attending the school, playing and swimming in the Adyar river and the sea. They were attractive lads with soft features and gentle manners. Krishnamurti has a dreamy look, a far away gaze and when caught unawares he gave the impression of living in some other dimension of his being.

In 1907, Dr. Annie Beasant, the then President of the Theosophical Society and her co-worker, Mr. C.W. Leadbeater took up the study of the occult phenomenon. They were then carrying on occult studies and investigations in particular, into the past lives.

While at this work, they picked up these two brothers who used to be seen on the grounds quiet often,

The two occultists traced the past lives of the two brothers and found Krishnamurti having in the past incarnations played a very important and prominent part in the life of humanity in different parts of the world and now destined for a very significant role in the unfolding human dreams. With the consent of father, Dr. Besant soon adopted the two brothers as her wards.

A profound student of Hindu life and thought, Dr. Annie Besant took up the position that the urbanised, industrialised capitalistic culture based on aggressiveness and profit motive was about to disintegrate. It would be replaced by another culture in which she saw conflict would give place to cooperation, egoistic self to unitive self-knowledge and intuition. Through her familiarity with the Hindu concept of Avatars she came to the conclusion that the Divine Descent was imminent.

She announced to the world the coming of the world teacher and Krishnamurti to be the God's chosen vehicle in the outside world.

The two world wars of 1914-18 and 1939-45 have given adequate proof of her correct reading of history. Modern historians from their study of "The Recurrent In Human History" have supported her announcement of the coming of great "Religious leaders in times of trouble".

She was at the same time busy preparing Krishnamurti for his destiny. Between 1907 and 1911, Krishnamurti was in close association with both her and Mr. Leadbeater. Mrs. Besant surrounded Krishnamurti with a mother's love giving him perfect freedom to grow in accordance with his natural bent, while Mr.



Leadbeater became his intellectual comrade and guide. During his tenure, Krishnamurti's life had a certain amount of intensity in it. His first book "At the feet of the Masters" was published during the period. In 1911, Dr. Besant formed the Order of the Star in the East with Krishnamurti as its head. The main object of the order was to enable its members—over 50,000 through message and to understand Krishnamurti's mission that needs self-training and proper time. Krishnamurti's father, just during this period of his son's developement, sprang a surprise by wanting back his children. He sought recourse to law. Dr. Besant won the case in the Privy Council. She sent the two brothers to England to complete their formal education. The two brothers were with great care also initiated into the western modes of living and social graces.

During the first world war both Nityanand and Krishnamurti were in France. They worked in the hospitals and with the Red Cross and looked after and nursed the wounded soldiers in the war. Krishnamurti's meditation gathered momentum during 1912 to 1921. His insight into the causes of human pain and suffering coupled with his experience of the life of freedom, found expression in his utterance and writings in this period. He held fire-side camps and many members of the order attended them. His writings came in quick succession the major being "The Path; "Who Brings the Truth" "By What Authority" and "The Kingdom of Happiness". There was an air of expectancy about the advent of the new spiritual leader or messenger. On December 28, 1925, Krishnamurti himself observed "We are all expecting him, who will be the example. He will be

with us soon. He is with us already now. He comes to lead us all to perfection where there is eternal happiness." with a voice of penetrating sweetness, he further said : "I come to those who want sympathy and who are longing to be released. I come to reform and not to destroy, to build and not to tear down".

The occasion was the one at the Annual Convention of the Theosophical Society at the Headquarters at Adyar. An anti-climax however to the above prophecy was provided by J. Krishnamurti himself when with one sweep in 1920 he disbanded the order of star in the East and which had a world-wide membership of which he was the great head. Giving his reasons for dissolving his order he said : "Truth can't be organised. I do not want to belong to any organization of a spiritual kind. No organisation can lead man to spirituality".

### **You are the World**

"In one self lies the whole world and if you know to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself."

Krishnamurti does not present any system of conceptual thinking. The word is not the thing, what matters here is the manner in which you see at yourself vis-a-vis the world in which you are a part of that integral whole. Word is too meagre an instrument to establish inter communion through inter communication. No system of any type can establish the whole truth of that phenomenon. Ideology breeds conflict and contempt because it aims at founding a system or tradition to perpetuate itself. Nothing is a by-word

or a last word to any concept. Silence is the answer. Word is the intolerance of silence. Silence is an inner experience. It seeks no expressions. It is—what is. That's all. Freedom is not an idea. It is part of your being. The whole of your behaviour. Hence it is the dialectics of life.

Freedom is not freedom from something—it is a state of your mind. It is a psychological revolution and a spiritual communism. One cannot analyse the problem retrospectively or introspectively. The problem lies in the **Analysed** and the **Analysing**. **Analysing** becomes the center from which you look. **Analysing** is the observer, the **ME** the **EGO**, the **thinker**, the **experiencer**. He is different from the thing the **experience**. As long as the division between the **observer** and the **observed** exists, there is conflict.

Is the thought that can solve the problems of your world which is fraught with thoughts and concepts, thought is not the answer. The real freedom is the state or liberation of your self in relation to time, space and consciousness. A type of cosmic oneness. You are then alone with the **alone**. Any other relative thought gives birth to your loneliness which is a negative feeling called misery.

Knowable is shackle. The past binds you to dogma. The present spells out conflict. The future is a blurring imagination. Knowledge cannot remove the obstacles in building up an integral awareness of time, but learning helps. For learning about one's own self there must be freedom to look through the knowledge of yesterday.

The separation between the observer and the observed leads to conflict. As long as there is effort, conflict exists. Own everything without creating any contradiction. That spells a new dimension and paves way to the sense of non-ownership. All reaction is conceptual. All action is effort at justifying that. The philosophy of action can be summed up in stages as an idea, a formula, a norm and finally, the ACT. Thought is essential in its unitive nuance and of non-fragmentary nature. When thought is subdivided it leads to doubt and right action is delayed.

Word has its own limitations. Often times it fails to communicate fully. Only silence establishes the required communion.

For better understanding, one has to make the journey. Every form of authority fails miserably in the end. Can the mind be set free of fear about physical fears one can be aware of but what about the fears of the unconscious.

Fear darkens the mind. It perverts the mind and brings about confusion and neurotic states. Fear cannot be routed out by theorising. Actual awareness is the only answer at arriving to clarity. Fear exists in all the states of mind-conscious, sub-conscious and unconscious. The fear that haunts at the worst, the fear that you have inherited out of yesterdays—that is past.

Thought sustains every type of fear relating to past, present and future. Fear is a type of memory. Memory springs out of thought. Thought puts together time as yesterday, today and tomorrow and then breeds fear. Thought creates a cleavage between now

and what might happen in the future. So thought perpetuates fear through psychological time.

Thought gives rise to sorrow. If we use time which is thought as a means of being free of fear, we will never resolve fear. Do not describe it. Have it. Act it. And then be free from it. To be aware is not a choice but a chance. To attain freedom from it is the philosophy of life. Meditation is a means not an end in itself. The world with all its travail, so caught up in misery, sorrow and violence, is it possible to bring the mind to a state of meditation? Meditation promotes discipline. That helps you to discover that which is beyond the measure of thought. A disciplined mind sees every thing very clearly, objectively, not emotionally, not sentimentally.

The society has conditioned our minds. The morality of the society is immorality, because society admits and encourages violence, greed, competition, ambition and so on which are essentially immoral. The **moral respectability** of the society is utterly disorderly. Social-self is caught in the trap. Cultivating various forms of **what should be** is virtue. For that one has to be aware of disorder within oneself. One has to observe **that which is** without condemnation, without judgement, without evaluation. Virtue is order, but not a blue print. Effort to be aware is not awareness.

It is not possible for a mind that is twisted, broken, fragmentary, to see everything clearly. We are tortured beings. Every experience leaves a mark, a residue, a memory of pain or pleasure. Go through the experience completely, so that you can be free of it.

But it never happens. We are caught in the experience or in the memory. That means the same. The mind that is alert is therefore free. But building images and pictures-you first think about pleasure. It gives you a psychological pleasure. By the loss of that pleasure, you have fear. **So thinking about it** causes both pleasure and pain. Fear is the baseless feeling or loss of a prospective occurring.

Love is not to be cultivated by thought. Love is something beyond all learning. To understand love is to understand death. If one does not die past, one cannot live, and love. If you do not die to past and to the image of yourself and to the image of your wife how can you love? This dying to the past is a miracle to be achieved through meditation. In other words, this is the quietness of meditation.

Religion is not organised belief. Religion is a state of mind.

Through negation you can come to the positive. Through understanding inattention, attention comes. Then you are your own teacher and disciple. What is important is to learn about yourself not according to any specialist, but to learn by actually observing yourself. And then there you will find you are the world. By observing the problem we are going to learn about ourselves.

Life is the fear of losing the imaginary pleasure. Life is anxiety, uncertainty, torture and travail. But life also incorporates in it love, pleasure, sex, death. Life is also the everlasting question of **what is that something, which is beyond?**

Most of us look at problems with a conclusion, with an assumption. We are not free to like and look, to explore that what the problem is. Out of observation, comes the understanding. And that understanding is action. When one observes, the first thing that comes to light is—Man throughout the world is confused. Uncertain, insecure, he is groping, searching, asking, looking for a way out of this chaos. He is looking there and everywhere for an answer. The trap is of our own making in which we are caught.

Man by nature is aggressive, brutal, competitive and dominating. Learn about yourself. Learn to observe yourself, as you are the World.

For most of us freedom is something we do not want. Freedom demands tremendous discipline. Discipline means **to learn**. The very act of learning is discipline which brings about freedom from all suppression, from all imitation. In the spheres of fear, intelligence does not operate.

In ourselves there are different contradictory desires, opposing demands and this brings conflict. We have accepted all these things as inevitable, as part of our existence. One must be free of all belief, which means fear. Our search is on for freedom—freedom from fear, freedom from greed, envy, ambition, competition, brutality. It is only that mind, conditioned by tradition, change to freedom. Time is an interval, in which a revolution, a mutation, can take place. We need to change completely that is the greatest revolution. Any analysis ultimately turns futile.

Our life is a conflict, a battle field, but a mind that is free has no conflict. It is a type of inaction.

Inaction is total action. Inaction the **analyser** refuses the response and identifies with both the **analyser** and the **analysed**. That is the freedom we have to aim at, Total inaction is the cessation of conflict. Relationship begins conflict. It is the ego that creates an image. Image makes you suffer of relationships. What is required here is attention. That chioceless awareness gives freedom to look, to see the truth.

Man is in travail, our question is whether the mind can transform itself completely? That is the real psychological revolution we envisage. Such a revolution can bring about a different society, a different relationship, a different way of living.

We must not obey or accept anything. We must doubt everything. We have got a thousand questions we must ask. We must find out for ourselves. We must see the truth for ourselves. To see the truth completely one must be completely free. But ask the right questions.

It is the mind that explores. How to act? How to Learn? Learning about a system and confroming your action accordingly becomes imitation.

Comit yourself to the philosophy of life compeltely. For most of us, action is derived from an ideology. But what conforms you to a set pattern, wherein your freedom and self-knowledge are lost.

Relationship is life. But that is the greatest limitation as well. Relationship is an opportunity. Opportunity is fraught with the dual prospect of conflict and harmony. Your premeditated effort based on any system cannot be of much avail.



Do not judge yourself. Let others do it. What you have to do, is the thing to understand yourself objectively. Psychologically there is no such thing called a safe mind.

Fear involves time. It implies time. Thought produces fear and gives vitality to the continuance of fear. But thought also sustains, nourishes not only fear but also pleasure.

Attention is entirely different from concentration. Awareness and attention must go together—but not concentration. When the mind is completely aware, it becomes extra-ordinarily silent; It is not a sleep but highly awake in that silence. The such a mind can see the field of known. It means an inward adjustment, a dicipline, which is not imitation, confirmity or adjustment. Discipline comes in the observation of **what is** and learning about it.

The memory interposes itself between the **outer** and the **inner**. There is the inner and the outer and the mind, as the memory as something seperate, as the past. So there are three things to know the inner, the outer and the mind as the past. The kind as the thought interefers. Because the functioning of thought is to divide. Thought also divides the inner from the outer. In a certain direction thought becomes dangerous because it divides. And yet thought must function logically, sanely, objectively, healthily in another direction. It is not **how to end thought**. Destroying thought amounts to killing the mind. This is totally wrong.

Man is a very complex entity. There is both the hidden and obvious. If one wants to know about the whole totality then one must know only oneself totally,

not fragmentarily. For that learning helps, but only when there is freedom when in that Learning has two meanings: Learning to have acquired knowledge with which one can operate most efficiently or learn completely on about oneself.

### **About Existence:**

Technologically, man has advanced incredibly, yet he remains as he has been for thousands of years, fighting greedy, envious, burdened with great sorrow

What is taking place in this world is utter chaos, disorder, violence, extreme forms of brutality, riots ending up in wars. Our lives have become extraordinarily difficult, confused and contradictory inside and outside both. Values are fast changing. Nobody has faith in anything whatsoever. Neither in the religion, nor in the establishment, nor in any form of philosophy. So one is left absolutely to oneself to find out what one has to do in this world of chaos. Is there such a thing as right philosophy? Let us do it together. First let us examine the facts very closely, objectively, non-sentimentally, unemotionally. To explore in that way, there must be freedom from prejudice, freedom from any conditioning from any philosophy or belief. First merely observe what actually is and learn thereby. Learning is doing.

To communicate, we have to use words, but it is much more important to go beyond the words. That means you and the speaker are going to take a journey of investigation together, where each one of us is in constant communion with the other. That is sharing, exploring, partaking together. You must not be free only to examine, but to apply it also.

Individuality means a totality. But you are fragmentary and in contradiction with yourself. Understand that living is, what love is and what it means to Die. Until, you understand this complexity of this whole picture, there is no meaning to your search. Hence we have to comprehend this phenomenon of existence as a whole, not just a part of it. To observe means, applying all senses to actualities. That includes everything. See it clearly, precisely and without any distortion. It is then called freedom.

Freedom means no condemnation or justification.

To understand the living, the past must go, so that you can look freely. For this there is no guru, no follower, there are only human beings, trying to discover all life without conflict, to live peacefully, to live with great abundance of love.

### **Fear:**

Only those who are vitally serious can live a life that is complete and whole, and that seriousness does not exclude, joy, enjoyment. Fear, appears to be one of the most common things in life. A strange thing we have accepted it as a way of life and as a result of that we have become used to being psychologically afraid. To go into this it is absolutely essential that one has no prejudice which will prevent one from understanding that truth **what is**. The journey together implies neither acceptance nor denial. One needs a free mind to inquire neither into this question. There are so many forms of psychological, psychosomatic fears. One must understand fear. There are so many forms of fears, the neurotic as well as the sane, rational, fears. If fear

can be rational or sane. Most of us, are neurotically afraid of the past, of today and of the tomorrow. So that, time is involved in fear. We are aware of the conscious fears. Some fears remain undiscovered in the deep recesses of one's mind. How to deal it with fear. Hidden or obvious? Surely, fear is in them in movement away from **what is** : it is the Flight, the escape, avoidance of actually what breeds more fear and what is ; It is this flight that brings about fear. Comparison, breeds more fear. This is a serious problem which requires one's complete comparison and attention. For that, one has to listen. Normally one is always comparing, evaluating, judging, agreeing, denying, and one does not in this process listen at all. Actually one prevents oneself from listening. There is no agreement or a disagreement when we are exploring together but the the microscope through which one looks may not fear. One can know the conscious fears but there are hidden fears which are perhaps rare and much more important.

As long as there is fragmentation there is conflict. Contradiction is just another name of non-integrated approach to the problem. At such a juncture man instead of being able to allow the resolution of his own problems, becomes a problem to himself.

To be happy—first do not breed desire that gives birth to greed. Second, live in this world. This world is marvelously beautiful. It is our world. Our earth to live upon. But we do not live. Because we are petty, narrow, separate, anxious. That is why frightened human beings—not quite human beings. Therefore we do not live. We have no relationships, we are utterly isolated and despairing human beings. We do not

know what it means to live in that an ecstatic, blissful sense. One can live that way only when one knows how to bē free from all stupidities of one's life. To be free from them is only possible in becoming aware of one's relationship, not only with human beings, but with ideas, with nature, with everything. In that relationship one discovers what one is, one's fear, anxiety, despair, loneliness, one's utter lack of love. One full of theories, words, knowledge of what other people have said, one knows nothing about oneself and therefore one does not know to live.

### **Fragmentation :**

#### **DIVISION: THE CONSCIOUS AND THE UNCONSCIOUS DYING TO THE "KNOWN"**

Life is a continuous movement. To find a way of living in which there is no fragmentation, one has to go very deeply into the question of love and death. A fragmented mind is a blunt mind, far away from being intelligent. A man leads half a dozen lives-which is accepted as being highly moral. Obviously, it is a type of self-deceit and hypocrisy far from being intelligent. To aim at integration with such a mind is candidly unintelligent.

What is needed here is such intelligence and passion as to bring about a radical revolution in one's life, so that there is no contradictory action but whole, continuous movement. To do anything worth-while, there must be passion. Passion is not pleasure. Intellectual concepts and formulas will not change one's way of life. It is really quite a deep issue.

Communication must lead to communion with a rare passion. What we are concerned here is a radical psychological revolution. It is the most urgent of today not of a distant future. In such a radical revolution the division of the mind and its fragmentary thinking will not be of any use.

We must consider here the question = and = content of the levels of mind—the conscious, the sub-conscious and the unconscious. Conscious mind is occupied with all activities, worries, problems and superficial pleasure. Sub-conscious is the middle layer. Now the unconscious. It is made of the past. It is like the sumum bonum of all that can be said as tradition, tribe and belief. But is also the hidden dark, undiscovered store house.

One can discover only in relationship. You watch your relationship with others, without condemning, judging, evaluating, and so on. Just watch how you beg, behave, your reactions, seeing without any choice. The unconscious is exposed. If the conscious mind is extraordinarily active, watching, listening, seeing then the conscious mind becomes far more important than the unconscious; in that state all the contents of the unconscious are exposed; the division between the various layers comes to an end. Watching your reactions when you sit in a bus, when you are talking with your wife, in your office, writing, being alone—if you are every alone—then this whole process of observations, this act of seeing (in which there is no division as the **observer** and the **observed**) ends the contradiction.

Our life is a battle field, sleeping and waking.

Can the sorrow in daily life end? Unless the mind changes radically our living has very little meaning going to the office every day, earning livelihood, reading a few books, being able to quote cleverly, being very well informed, a life which is empty. A real bourgeois life. And then, as one becomes aware of this state of affairs, one begins to invent a meaning to life; find, some significance to give to it; one searches out the clever people who will give one significance, the purpose, of life—which is another escape from living. This kind of living must undergo a radical transformation.

Why is it we are frightened of death? as most people are. Frightened of What? Do please observe your own fears of what we call death—being frightened of coming to the end of this battle which we call living. We are frightened of the unknown, what might happen; we are frightened of leaving the known things, the family, the books, the attachment to your house and furniture, to the people near us. We are frightened to let go of the things known; and the known is this living in sorrow; pain and despair, with occasional flashes of joy, there is no end of this constant struggle; that is what we call living of that we are frightened to let go. Is it the **ME**.

So, what is death, actually the ending? The organism is going to end, because it grows old, or from disease and accident. Very few of us grow old beautifully because we are tortured entities, our faces show it as we grow older and there is the sadness of old age, remembering the things of the past.

Can one die to everthing that is **known**, psychologically, from day to day? Unless there is freedom from that **known** what is **possible** can never be captured. As it is, our **possibility** is always within the field of the **known**; but when there is freedom, then that **possibility** is immense. But we do not want to let the past go because we are the past; all knowledge is the past so the mind cannot let go; The mind must become extraordinarily quite, silent, and it does become without any resistance, always sought immortality; he paints yet a picture, puts his name on it, that is a form of immortality; leaving a name behind, man always wants to leave something of himself behind. When you observe that **ME**, you see that it is a bundle of memories, ampty words: that is what we cling to; that is the very essence of the separation between you and me, they and we. When you understand all this—observe it, not through another through but yourself, watch it very closely, without any judgement, evaluation, suppression just to observe then you will see that love is only possible when there is death. Love is memory, love is not pleasure. Surely Love is none of these things. One cannot come upon it, totally, completely unless there is a dying to the past, a dying to all the travail, conflict and sorrow, then there is Love, then one can do what one will.

### **Meditation :**

We have to understand the meaning of seeking and searching out of truth, the intellectual groping after some-thing new, which is not brought about by one's demand, compulsions and despair.

Most of us, try to fill our life with knowledge. with entertainment, with spiritual aspirations and beliefs.,



which as we observe have very little value, we want to experience something transcendental, something beyond all wordly things, we want to experience something immense, that has no border, that has no time, to **experience** something immeasurable one must understand the implications of **experience**.

Light is Light, it does not ask for more light. The desire of more **experience** is escape from the actual, the **what is**.

If one of this is free from the everlasting search, free from the demand and the desire to experience something exordinary, then we can proceed to find out what meditation is. But to understand what meditation is, one must lay the foundation of righteous behaviour. Without that foundation, mediation is really a form of self-hypnosis. Without being free from anger, jealousy, envy, greed, acquisitiveness, hatred, competition, the desire for success— all the moral respectable forms of what is considered righteous without laying the right foundation, without actually living a daily life free of the distortion of personal life and fear, anxiety, greed and so on; meditation has very little meaning.

Unless one lays the foundation of virtue, meditation becomes a trick to control the mind, to make the mind quiet, to force the mind to conform to the pattern of system. One has to inquire into what virtue is what behaviour is. Meditation, if you immensely understand what is, is one of the most extraordinary things; but you cannot possibly understand it unless you have come to the end of seeking, groping, wanting, greedily clutching at something which you consider truth which is your own projection. You cannot come to it unless you are

no longer demanding (**experience at all**) but with all understanding the confusion in which one lives. From the disorder, order comes—which is not a blue print.

When you have done this—which in itself is meditation—then we can ask, not only what meditation is, but also what meditation is, not, because in the denial of that which is false, the truth is. In meditation the end is not different from the means. But the method promises you something; it is meaning the end. We are intellectually concerned with the idea of awareness, the verbal, dialectical investigation of opinion, yet not actually aware of what is taking place. In that total attention in which there is no division you can do anything; and as such attention is no resistance. It is not in the repetition of words, nor in trying to force it; too many tricks have been played upon the mind for it to be quiet; yet one knows deeply within oneself that when the mind is quiet then the whole thing is over, that then there is true perception.

When you realise that there is no method, no system, that there is no mantram, no teacher, nothing is in the world that is going to help you to be quiet when you realise the truth that is only the quiet mind that sees, then the mind becomes extraordinarily quiet. It is like seeking danger and avoiding it; in the same way seeing that the mind must be completely quite, it is quiet. A mind that has limitless space and that quietness, that stillness, has no centers, the **ME** the **observer**, is quite different. In that silence there is no **observer** at all; that quality of silence has vast space; it is without border and intensely active; the activity of

that silence is entirely different from the activity which is self-centered. If the mind has gone that far (and really it is not that far, it is always there if you know how to look) then perhaps that which man has sought throughout the centuries, God, Truth, that immeasurable, the nameless, the timeless, is therewithout your invitation it is there. Such a man is blessed, there is truth for him and ecstasy. Meditation is part of life that is not I.

### **Can man Change ?**

Education, science, and religion have not solved our problems at all. Confusion prevails all over our lives. Whether, human being can ever change radically, fundamentally, so that they look at the world anew, with different eyes, with a different heart, no longer filled with hatred, antagonism, racial prejudices, but with a mind which is heavily conditioned can it change fundamentally, psychologically, and objectively ?

For that the precondition is—the mind must become new, fresh young, innocent, unburdened so that we know what it means to love and to live in peace. According to J. Krishnamurti it is the only problem. When this is solved, every other problem gets solved.

Our question is, whether the mind, the brain and the heart can live as though for the first time, uncontaminated, fresh, innocent, knowing what it means to live happily, ecstatically with deep love. This is not a rhetorical question at all—it is our life. We are concerned with words or ideas, never. Most of us, are caught up with words never realising deeply that the word is never the thing, the description is never the

thing described. So, let us begin psychologically, for that we have to make use of different kinds of communication, by and by beyond verbal communication. There must be communion which implies that both of us profoundly concerned, care and look at this problem with affection, with energy to understand it. So, there must be not alone verbal communication, but also a deep communion in which there is question of agreement or disagreement. Agreement and disagreement should never arise because we are not dealing with ideas, opinions, concepts, ideals—we are concerned with the problem of human change. So, neither your opinion nor thought has any value at all. If you say, it is impossible to change the human beings, you have already blocked your way, you will not proceed, you will not begin to enquire, or explore. We must not only establish, clear, verbal communication but there should be communion between the speaker and your self. If you merely want wider deeper experiences but lead shady, meaningless life, then you will have experience that is worth anything. To understand it there must be freedom and energy. If you are tied to a particular belief, you are tethered to a particular ideological utopia, obviously you are not looking.

Man has enough energy to hate. When there is a war he fights and when he wants to escape from what really is, he has the energy to run away from it, through ideas, through amusements, through Gods, through drinks. When he wants pleasure sexual or otherwise he pursues with great energy. He has intelligence to overcome his environment, he has the energy to live at the bottom of the sea or live in the skies—for this he got vital energy. In this manner, we dissipate

our energy conflicting with ourselves. Let us try to discover, and understand conflict. Conflict is the very essence of the wastage of energy, as long as there is duality between what is what should be—man is trying to become something else, making an effort to achieve what **should be** that conflict is waste of energy as long as there is conflict between the opposites, man has not enough energy to change. The idea is not real it has no meaning. It only leads to various forms of hypocrisy, being violent and pretending not to be violent. As long as man lives, being violent in the corridors of opposites, he must waste energy and therefore he can never change. We are concerned only with a fact that the mind is conditioned and not that the mind **should be free**. If the mind is conditioned and not that the freedom. Tradition plays an enormous part in the life. In the tradition the brain has developed so that it can find physical security. Security is the primary animal demand. The Psyche the very structure of the thought, also wants to be secure inwardly, in all its relationships. The real trouble begins now. There must be physical security for our body, not only for the few, but that is denied through nations, religions, through the family. Is there security at all? Obviously there is not. Wanting security psychologically is to deny security outwardly. The mind needs physical security, which is denied when it needs the psychological security. This is a fact not an opinion. If you have energy to breakdown, all those conditionings that hold the mind then you are free. We must, for that we must question doubt, and be skeptical. But we must also know when to let skepticism go by and to ask the right question, because in that question lies the answer.

## Why Cannot we Live at Peace :

It is strange that we cannot find a way of living, in which there is neither conflict nor misery nor confusion but a great abundance of love and affection. It seems very difficult for most of us to find a way of living which is alive, peaceful, full of energy and clarity without depending upon another.

All our life, from the moment we are born till we die, is an endless struggle to adjust, to change, and to become something. This struggle and conflict make for confusion, dull the mind and our hearts become insensitive. There is obviously conflict because of contradiction in ourselves, which expresses itself outwardly in society, in activity **ME** and not **NOT ME**.

Most of us, want freedom though we live in self-centered activity and our days are spent in concern about ourselves, our failure and fulfilment. In the very demand for freedom there is fear. Because freedom may involve complete and absolute insecurity and one is frightened of being completely insecure. But that demand for security inevitably breeds fear and being afraid, we depend more and more on the things we are attached.

The greater the fear the greater the resistance to it, and so various neurotic activities are set up. There is only fear, not the watcher-neurotic who watches the fear because the watcher is fear. When you begin to analyse, to discover the endless causes of fear, the analyser must be extraordinarily free from all prejudices and conditions; he has to look, ob-

serve, so analysis in order to end fear is not the ending of it. Time and thought make fear.

### **The Wholeness of Life :**

When we go into the question of what constitutes that total understanding of living, loving and dying, we shall have only intellectual and strong feeling but much more than these, great energy that only passion can give. As we have enormous problems, complex, subtle and very profound, we must give our total attention—which after all passion—these to see and find out ourselves., if there is a way of life, wholly different from—that what we now live. To understand this one has to go into self several questions, one has to inquire into the process of consciousness examining both the surface and deep layers of one's mind. One has to find out the meaning of living, into merely to give the intellectual significance to it, but looking at what it means to live. These are not the fragments but the total movement., the wholeness of life. We shall not be able to understand this if we cut it up into living, loving, and dying—it all one movement. To understand this total process there must be energy. Not only intellectual energy but energy of strong feeling, which lovingly involves having motiveless passion. So that it is constantly being within oneself.

To observe means, to be critical—not using criticism waste on evaluation, on opinions but critically watchful. But if that criticism is personal hedged by fear, or any form or prejudice, it ceases to be truly critical and it becomes fragmentary. This understanding of the whole movement of living and life as a one single unitary activity is possible only when in the

whole our consciousness there is the ending of one's own concepts, principles, ideas, and divisions and the **ME** and not the **NOT ME**.

### **Trancendental:**

Throughout history, Man-realising his living and life very short, full of accidents, sorrow and inevitable death—has always formulated an idea, which if called God.

He hoped to find out this transcendental world, by seeking, searching it out, Life being what it is—rather shallow' empty, a torturous affair without much meaning—one tries to invent a significance to give it a meaning. There is God or that there is not when life has no meaning or what woever. To meditate in deepest sense of the word one must be virtuous, moral not the morality of pattern or of a practice, or as a social order. Meditation is understanding of life. To find to attempt to find the mystery is utterly empty, has no value. There is ecstasy which is not pleasure, that ecstasy comes when only there is mathematical order in one self.

### **Penetrating Into The Unknown**

A mind that is always chasing the animals that it has invented, that Dragons, Serpents, the Monkeys with all their troubles and contradictions—which we are cannot possibly penetrate into the unknown.

That mind which wants to listen, observe, see or watch must of necessarily be extraordinarily quiet. That quietness cannot possibly be brought through any sense



of shock, or through absorption in a particular idea. A still mind is the total energy without any wastage; otherwise it is not still.

For that there is nobody to help. Make a Mistake, and in observing the mistake you jump out of it instantly. Discover as you go along in this there is greater creativeness than in painting, writing, a book, going on the stage or making money for one self.

The country that is **Andhra** gave birth to such illustrious sons, the counting may be by legion. Among such great luminaries Dignaga, Nagarjuna, Kuamarila Bhatta, Bhavabhuti, Ramanujacharya, Vallabhacharya, had contributed enormously for the upholding of values.

The name of **Jiddu Krishna Murti** is one such. He brought down the super-structure of dogmatic values, with his revolutionary creative thinking, which may be termed as the philosophy of living and life. Krishna Murti is against any type of labelling and he says denominations play havoc. If any attempt towards it is to facilitate the thinker to arrive at clarity. It is entirely the analyser's understanding. The thought and spirit of Krishnamurti tower above all petty considerations of geographical boundaries. Krishnamurti is the very embodiment of the spirit that is Andhra. His utter frankness, his passion for free thinking, his rebellion against all established dogmas and beliefs, are part of his Telugu cultural heritage.

I do not make here any tall claim over Krishnamurti, as he is above all such thinking. He is an universal as his thought is. But history tries to record the

facts. My claim if at all has any bearing, it is only to recall the facts about Krishnamurthi's birth. From the perspective he is Telugu, by origin. After all birth is purely an accident, conditioned by time, space and consciousness.

He was to be proclaimed as the Messiah of the twentieth century. But true to his inner dictates he vehemently refused to play the role chosen by others. He preferred to act in his own true manners, defying all beliefs and aspirations of others. This quality of Krishnamurti speaks volumes in silence. Human from is the limitation, for enacting the splendour of the supreme in its whole. A part can not be substituted for the whole. Keeping this as the prerequisite, he chose a path of liberation of the individual through self-awareness, observation, analyzing and experiencing.

His is the strategy of awareness in what **actually is**; than what **should be**. What **actually is** becomes an experience. What **should be** forms an ideal, an idea, a belief. Freedom from the known is the first dictum of Krishnamurti. The **known** allures you to wrong conclusions. It ultimately renders you a helpless slave to dogma and superstition. Dogma paves the way to contradiction. Contradiction is the utopia, in the name of security; we abide by scripture and various other tenets of holy books. We never fervently try to open the pages of the inner. There is the peril. There is the crisis of the individual. Every crisis is inward in its origin. Unless we try to build up awareness through objective creative thinking, we tend to traverse on to the fringes of chaos. Then we are pseudo-intellectuals. We want to be secure. But

somebody must make us secure. That is the invisible defeat and self contradiction, we try to indulge in, in the name of safe voyage. A promise can never be the ultimate fulfilment. A promise is an empty wishful thinking of realization of your desires. A promise, however high and green it may seem, can never replace your misery from the inner layers of consciousness. Be what you are. Think what actually is happening in your mind and inner. That is clarity. Clarity begets awareness. That means and makes you learn. Learning is different from knowledge. Learning is a mental process, an experiencing. Whereas knowledge is the accumulation of information, be it useful or otherwise. Knowledge is the greatest conditioning factor to attain freedom from the known one. Hundred thousand definitions and commentaries on living can not make you actually live. What is it that brings a sense of awareness? It is observation. Observe and then absorb. That is all. The process so envisaged can not be branded as a system. It is living, and learning. We are the foremost obstructions to our own liberation. Then comes the idea of security, which is tribal instinct. To be called a seeker, and yet to depend too much on tribal and racial beliefs, is in itself a self-contradiction.

Contradiction is a part of your cultural heritage. Contradiction, hidden or open is part of your hypocrisy. You want to be true to yourself, yet you fall a victim to your own self-deception, unless this hypocrisy is put to death you stand no chances of any freedom. So, mind is the monkey.

Fear is the foe of freedom. Fear kills you. It is life in slow killing. Fear is the dialectic antipole of security.

In your petty greed of being secure by any method, you fall a prey to the negative feeling called fear. So, fear is the chaos, on which you want to construct your experience. This is true psychologically. But spiritually it is an illusion. An illusion is a sweet make-believe world. But it is unreal. You must know what is real? That is your ideal. Ideal is not belief. It is acting fully in a given moment and situation to the best of your awareness and preparedness. It does not matter, if you commit a few mistakes. Because you learn the real things, by such act which is all preparedness and spontaneous. Preparedness is a mental process whereas the spontaneity of action is its translation. When both the objectives are realized in some measure, then the individual self achieves that much perfection.

Either there is truth or there is not. Doubt the legacy of past. Question every system. And test it with your own inner-equipment. Take that much that suits you to make progress towards that integral whole.

Meditation helps attaining some degree of concentration. Concentration must lead to objective thinking in a direction that frees you from every bondage. It should not be self-hypnosis. Self-hypnosis is a pseudo-state of quietude. But that is engineered. That can last for a moment. Meditation by fixing your senses on a given point is no meditation at all. It is self-hypnosis. Hypnosis is a state of neuroticism. By taking drugs also one can feel the illusion of better living. But that is only feeling. Peace but not being at peace. Peace is an inseparable state of tranquility that is not conditioned by any process. It is a type of creative innovation.

Meditation is the mind, before its being set to the state of radical revolution; for such a state of mind, a certain amount of passion is required. Passion is oneness of spirit with the idea and action. For that one has to get into the arena of freedom. Freedom is not freedom from something-but it is dying to the past. Word is a tool for inter-communication.

Word at times misconstrues than it communicates. The subtle nuances are lost. When the mind is not clear. The morality of the society is immorality. Because it gives birth to greed; petty mindedness, condition and exploitation. Mutual distrust is the outcome. Having faith in ones own self is far too different, than having belief in a present system and to think of proceeding for security. Then security turns itself a mirage. All this chaos is the result of our thinking in fragmentation. Fragmentary thinking is opposed to unitive understanding. Unitive understanding demands an authority of your mind over-the experienter, experiencing and the object of experience.

To revolt, to learn, to love these are not separate processes; it is a unitary process. Life itself is your teacher, and you are in a state of constant learning. Anything truly revolutionary is created by a few accordingly to that truth; but to discover what is true demands freedom from a tradition, which means freedom from all fears. For that you must possess an intelligent mind. An intelligent mind is one which is constantly learning, never concluding.

Life is a process of learning to love; intelligence has no anchorage for it is too subtle. It comes into being only when you understand the total process of

the mind. It is the understanding of yourself. Love is not to ask anything in return. It is only such love that can know freedom.

True education is to learn how to think, not what to think. For that you need a clean mind. Not a religious mind. Your mind must be swept clean of image, or ritual, of belief, of symbol, of all fear; then what you see will be real, the timeless, the everlasting, which may be called God.

Integration does not come by avoiding conflict. Life is moving. It ceaselessly tries to penetrate, to create. Down these walls behind which there is confusion and misaray. The gods within the walls are all false gods, and their writings and philosophies have no meaning because life is beyond them.

Revolting does not mean like a mutiny in prison. it is merely pursuing another ambition. It is a destructive process. Its concern is to discover what is true, and it is, the movement of truth that creates a new world, not the mind which is in revolt against society. It is purely radical revolution and inward in character.

Form or image is the greatest impediment towards reaching the state of communion, which is formless. Formlessness defies all definitions. No process is fool-proof to be one with that **beyond**. Moments glide by, giving place to the necessity of innovation. This innovation is the evolution of creative thinking and the meaning of communion. Religion is another name of dogma. Meditation is another name of self-hypnosis. When you try to weave a pattern of a particular men-

tal process, you are sure to be caught in the web of your own thinking, presuming it to be the only alternative to achieve communion.

Men are the prisoners of their own thoughts. But our aim is to liberate men and thoughts.

Words are empty. They convey only a portion of the whole. Their failure is utterly. Wordlessness is silence. But that is partial. For establishing quietitude in your being, awareness and objectivity are to be cultivated. You must tear the ego and belief, to give room to freedom and unitive thinking.

The human problem needs a natural integrated approach. **Krishnamurti** offers the solution, which can be tested for its veracity and validity.

To explore, we require freedom from every prejudice. Then only it can be called a free mind. Only such a mind displays the freedom, which is a prerequisite of communion. Prejudice comes out of imitation or competition. You be, what you are. Never try to imitate any style or system. Never compete with any. You are the world. You live or die in it. And with it.

Man is searching for something more than the transient. But our life is a battle field. Strife can end if one can live peacefully. We draw a circle around ourselves. Having drawn the circles-we rotate around the circumference. Thereby we never go beyond the circle, never look beyond it. We are afraid to leave our own little circle. And discover the circle and the barrier, around another. Therein begins the

whole process, the structure and nature of fear. If we abandon one circle, one wall, we build another and a new wall around ourselves.

Our minds are conditioned by formula. Prejudices and bias divide man from man. Not only consciousness, but also time breeds fear and conflict.

The quest for seeking anything results finally in being peace at yourself. Peace is not an idea. It is actually living. Despite effort, we do not change. We know what the trap is; we know what life is, and yet we go trudging along monotonously and wearily until we die. That seems to be our lot. That is what death is while still living. What is the nature of the energy that is required to break out of this trap, in which we are caught. The nature of this energy is freedom—the demand to be free. Freedom is no licentiousness, revolt, undisciplined activity. On the contrary freedom demands great discipline. Discipline means, to learn. To learn, not to conform, not to imitate, not to obey but to find out. Without knowing that love and death are, we can not know what living is.

To give up without any argument, without any resistance. That is Dying.

Living is a passion. Passion is both agony and ecstasy. Passion is the very essence of meditation. Meditation is the innerbeing—being totally beyond, beneath, beside, the circle of your limitations. This is total seeing not seeing in fragments. Then the whole living looks anew. But look without the background. That amounts to dying to the past. Observe clearly, unconfusedly, freshly, and innocently. It is that innocence alone that can



see the totality of this whole process of living, loving and dying. Life should mean something of much more than mere monotony.

There are religions that have no meaning whatsoever. Listening to their rigmarole, their ideas, smell, their incense. For your realization they have lost completely any meaning they ever had. Every intelligent man must revolt against the established, organised religious conceptions.

Creative thinking alone comes to your aid.

Krishnamurti is undoubtedly the greatest spiritual rebel against all cannons of established belief and organised religions. There is nothing like pseudo-thinking in his thought. He says **TAKE A JOURNEY INTO THE INNER.**

**ARIPIRALA VISWAM.**  
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